

The Guide to Holiness.

SEPTEMBER, 1862.

THE GUIDE APPRECIATED.

A CORRESPONDENT writes:—

"I inclose the amount due for the present year's Guide with the greatest pleasure. I feel deeply indebted for the light it has shed along my pathway, thus far, to heaven. I hailed it at first as a balm from Gilead to heal the maladies of the church. I have watched its progress with interest and prayer, and am satisfied its leaves are for the healing of the nation. Its interest has increased from the first, and doubly so for the last year; for it teacheth the use of the weapons which are not carnal, but mighty in pulling down the strongholds. A friend said, — 'Do you intend to take the Guide these hard times?' 'Yes, yes, I do; now is the time I need it most.' What! give up the Guide to Holiness, and blockade that great source of spiritual food, and cut off communication with thousands of our best brethren and sisters, all for the small sum of one dollar per year? No, I would sooner give up my dinner every day during the war, even if it should last longer than we were gaining our independence. I am more afraid of a famine in hearing the word of the Lord than for the want of bread. The mind was never intended to subsist on what sustains the body. It cannot be narrowed down to what we eat, drink and wear. No, never; it must have food congenial for it. And where can it be found, if not in the records of those that have experienced the deep things of God, and have learned the way of communication between earth and heaven, and are now willing to telegraph the news to earth's remotest bounds? No, no, I cannot withhold my money, time and influence, and impede the progress of my Redeemer's cause. I cannot diminish the prayers and blessings upon our kind benefactors, nor stay the cry from the battle-field, 'Send us more Guides,' — nor dry up the tears of gratitude from the sanctified ones, nor quench the flame kindled by the Almighty. God has made it the instrument of leading many to find John's place, reclining on the bosom of their Redeemer, and I cannot withhold my patronage from it."

THE CAMP MEETINGS.

We have, thus far, August 18, attended but two of the New England camp meetings for the present year.

The Martha's Vineyard Meeting commenced August 5, and was attended by about the usual number of persons, though we understand that the number of tents was only about 500, against 600 last year.

The management of the meeting, — we mean the *financial* management, — as it has been conducted for some time past, has failed to meet the approval of some persons who have felt that the religious or purely spiritual interests of the meeting were not made sufficiently prominent, while undue attention was paid to mere matters of style and show and luxury.

Some changes were made in the board of officers having the thing in charge, we believe, and the conviction seemed very general, among the more devout persons, that the prospects of the meeting for large spiritual results, in successive years to come, were now much better than they have been for many years past.

The numbers saved this year were, so far as we could learn, not so large as last year, and yet the meeting seemed to be regarded as a very successful one, all things considered.

There were not so many ministers there from abroad as usual. Rev. J. A. Wood, of Wilkesbarre, Wyoming Conference, the author of "Perfect Love," the work we have recently published, was there, and in labors more abundant, during the whole meeting. His visit will be long and gratefully remembered by many. Professor Lindsay, of New York, was there, and preached with much power and great acceptance on Sabbath morning.

But the distinguishing feature of the meeting was the visit of Governor Andrew, of the State of Massachusetts. He arrived on the ground on Saturday afternoon, and was very cordially received. On Sabbath afternoon he addressed the audience, after the sermon, for more than an hour, on "The Duties of American Citizens in the Present Crisis." To say that the address was full of great truths, eloquently said, would but very faintly and indefinitely express the truth. Gov. Andrew presented his views of the great civil war from a Christian stand-point, and showed himself equally at home in the discussion of Bible teaching and of the principles of moral philosophy involved in the contest. He exhibited the flagrant wrong, the terrible wickedness of the present attempt to overthrow the government; dwelt somewhat upon the endless train of evils which would come of the success of the rebels, which he declared was a thing not to be thought of for a moment, — a declaration which brought out the most hearty and universal response of the congregation.

Gov. A. said his conviction had been, from the first, that God had a meaning in the strife, and that meaning was the destruction of the barbarous institution of slavery. Man can do something when he works with God, but is powerless when working against him. We shall never crush the rebellion while nourishing its cause, and never see again a united people in these States, so long as slavery, the only source of agitation and strife among us, continues to exist.

His appeal to the men present to fly to the rescue was most stirring and forcible, and evidently

produced a deep and salutary impression upon his hearers.

It is not wonderful that Massachusetts does so nobly, in the present war, with such a governor.

HAMILTON.

The camp meeting at Hamilton, which we also attended for a couple of days, was a large gathering, and was attended with much of the power of God. There were some entirely sanctified, but the work seemed mostly to go on among the unconverted. We judge as many as thirty or forty were converted during the meeting.

Wednesday afternoon was devoted to a war meeting, with very good results, so far as we could judge.

The preaching exhibited considerable range of topics; while the preachers manifested much singleness of purpose and much fervor in their work. The people, too, "had a mind to work," and the time was well filled up with prayer meetings in the tents between the hours of public worship at the stand. The prejudices of many persons against the Hamilton Camp Meeting were much melted off during the late services there, as was very evident.

G.

CHILDREN'S CORNER.

GOD'S LITTLE GIRL.

"PAPA, dear papa," exclaimed little May Davis, as, bounding into the library, she threw her arms around her father's neck. "I am so very, very glad that I am your little girl! for to-day I walked home from school with Fannie Vale, to see her little kitten; and Mr. Vale was so cross to Fannie; he scolded her for being late, when, indeed, she couldn't help it, and said it was a shame for a girl ten years old to play with a cat. I know I am very often naughty, papa; but I should be ten times worse if Mr. Vale were my father. Oh! I am so very glad that I am your little girl."

"How did your friend Fannie behave?" asked Mr. Davis, as he kissed his earnest little one. "Did she answer back angrily?"

"No, indeed," said May. "Fannie behaved beautifully—a thousand times better than I should have done. She told her father that she was very sorry to be so late, and then, putting down the pretty little kitten, asked if there was not something he would like her to do for him. Do you see how she can be so good, papa?"

"Yes, my darling," replied Mr. Davis; "for I know whose little girl Fannie is, and I only wish my little daughter was a child of the same Father."

"Indeed, I wouldn't like to have Fannie's father for mine," said May, "and I don't see why you should wish such a thing, either."

"About a year ago Fannie gave her heart to Jesus, and now she is God's little girl; that is what I mean," replied Mr. Davis.

"God's little girl!" repeated May; "and does he keep her from being oftener naughty? and is that why she is always so happy?"

"Yes, darling, that is it," said Mr. Davis.

"Then, papa," whispered May, hiding her face on his shoulder, "I wish—I wish that I was God's little girl, too."

"He would love to have you for his child," replied her father, "and will make you his now, if my little daughter will only ask him."

"But I don't know how," May answered, looking up sadly; "and, besides, I am not half good enough to be God's little girl."

"Jesus says, 'Suffer little children to come unto me,'" replied her father. "He does not say, 'Suffer good little children to come,' but all children, no matter how naughty, if they only wish to be good. He will take my little daughter's sinful heart away, and make her holy, if she will only ask him."

"But is Fannie really God's little girl?" asked May. "She loves to laugh and play just like other children, and always seems so merry! Now, I thought that when little girls became so very religious they looked grave and did not care to play as I do."

"Does May remember the day last summer when she was lost in the woods?" asked her father.

"Yes, indeed," replied the child; "I never can forget that day, nor how I cried till you came and found me."

"Did my little daughter enjoy the beautiful flowers, and the birds that sang so sweetly in the trees, better when wandering all alone, or when I found her, and we walked home together, hand in hand?" asked Mr. Davis.

"Oh! after you found me, papa," exclaimed May; "for then I felt so safe, so happy, that the flowers and birds seemed a thousand times more beautiful than ever before."

"Just so it is with little Fannie," said Mr. Davis. "Once she was lost, and wandering far away from the path which leads to heaven; but now she has an Almighty Father ever near, to guide her steps towards that bright home prepared for her in heaven. Would you expect such a little girl to be always grave and joyless?"

"No, indeed," replied May. "I would expect her to be just as she is—very, very happy. And, papa, I mean to ask God, before I go to sleep, if he won't please make me his little girl, 'for Jesus' sake.'"

Tears of joy filled that father's eyes, as he looked upon his little one; but fearing that she might mistake them for tears of sadness, he said cheerfully, "God will bless my precious one, and keep her close to him through life and death, if she will henceforth love and obey him."


"Yes, dear papa," said the child, earnestly; "I will give my heart to Jesus, and ask him to help me be good." And then, with a bright smile, she added, "It will make me very, very happy to know that I am his little girl."—*Christian Times*.

LIFE'S BATTLE FIELD.

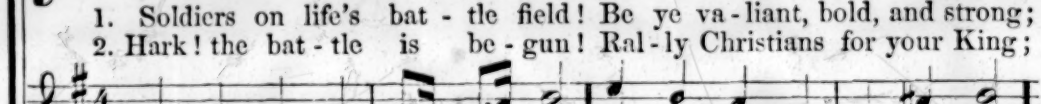
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Poetry by
R. TORREY, Jr.

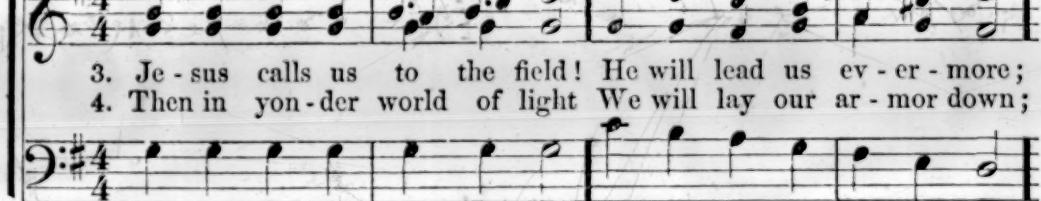

Music by
A. HULL.



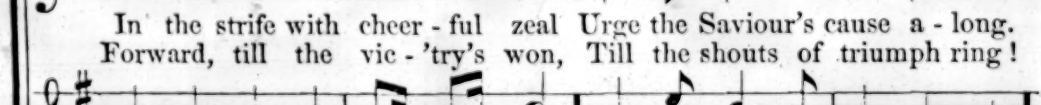
1. Soldiers on life's bat - tle field! Be ye va - liant, bold, and strong;
2. Hark! the bat - tle is be - gun! Ral - ly Christians for your King;



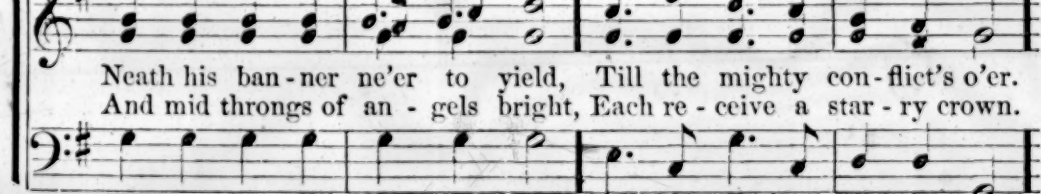
3. Je - sus calls us to the field! He will lead us ev - er - more;
4. Then in yon - der world of light We will lay our ar - mor down;


In the strife with cheer - ful zeal Urge the Saviour's cause a - long.
Forward, till the vic - 'try's won, Till the shouts of triumph ring!



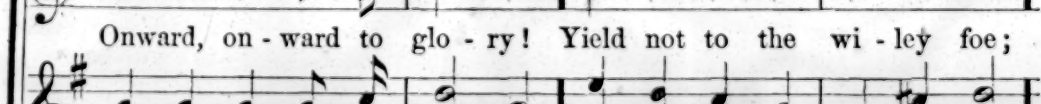
Neath his ban - ner ne'er to yield, Till the mighty con - flict's o'er.
And mid throngs of an - gels bright, Each re - ceive a star - ry crown.




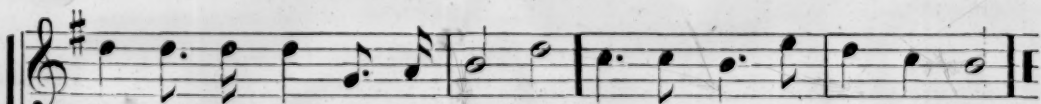
Chorus.



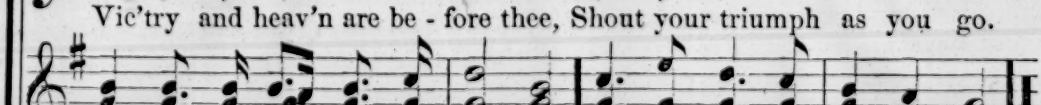
Onward, on - ward to glo - ry! Yield not to the wi - ley foe;



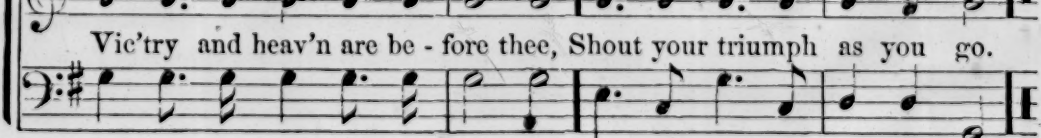
Onward, on - ward to glo - ry! Yield not to the wi - ley foe;

Vic'try and heav'n are be - fore thee, Shout your triumph as you go.



Vic'try and heav'n are be - fore thee, Shout your triumph as you go.



THE
GUIDE TO HOLINESS.

OCTOBER, 1862.

ISAIAH'S GOOD MAN.

"He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." — *Isaiah xxxiii. 15-17.*

THE commentators seem to be agreed in giving an interpretation wholly temporal and earthly to this striking passage of scripture. I do not know that they are wrong, though I see no reason for adopting their views beyond the naked assertion of several men much more learned than myself. I propose to treat the words to-day as if they bore the meaning which they seem to have; because I do not see how the moral and religious character of a man can be the condition of the blessings here promised, if the promises are to be understood as conveying temporal blessings alone. If "the king in his beauty" is Hezekiah restored to his throne, and "the land that is very far off" is the land of Israel, then what is the connection between walking righteously and speaking uprightly, &c., and the beholding of the reinstated king and the distant land?

But granting that the proximate meaning may be a temporal one, still it is not a violent supposition to take the words as

having also a remote and higher significance, of which the first is but the type.

There is a divine beauty in such a passage as this, standing in such a place as this occupies. It is an oasis in the desert. The chapter in which it stands abounds in denunciation of the most terrible character. The verse preceding the text reads, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Instantly after this the prophet turns and introduces the beautiful pen-picture of the text.

This reminds me of a similar collocation in Malachi, where, in the midst of his terrible charges upon the nation that they had robbed God, and all that, he instantly and abruptly turns and says, "Then they that feared God spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Those good old men, the prophets and apostles, were true reformers; and all true reformers, while they denounce sin in plain and even terrible words, have nevertheless a sweet and loving temper, likening them to God, with whom judgment is a strange work, because he delighteth in

mercy. The man who loves to find fault and administer rebuke is just the man who is not fit to do either. Whitfield and the Wesleys could spend the day preaching to the riotous multitudes on the common amidst obloquy, abuse, and even mob violence, and go back and sing like a company of angels at night.

Jesus began his ministry with benedictions, found a hopeful trait in the character of his murderers while dying at their hands, and finally led his disciples out as far as to Bethany, and ascended to God while in the act of blessing them. And here is good old Isaiah. He has been scolding all through the chapter, and in many other chapters, because of the rampant wickedness of the times, and his soul is distressed within him, and he longs to turn to sweeter themes, but can scarce find a good man about on whom to bestow a blessing; but never mind, he can suppose a case, and so he makes an abstract picture of a good man, and then heaps the blessings on him.

Look, then, first at the character, and then at the blessedness of Isaiah's Good Man.

Now all good men have two lives, the outer and the inner. The outer life is that which consists in words and deeds of goodness; the inner life is the soul's walk with God. The history of the former is the history of the man as society sees him, while the history of the latter is the record of the soul's aspirations, communings, realizations and conquests. As to the *outer life* of this character, we have these particulars:—

1. *He walks righteously.* The *walk* of a man in the Bible is his whole manner of life; all the methods by which, as a member of community, he either affects the character of others or expresses his own. To walk righteously is to walk *honestly*, and it is also to walk *holily*.

2. *He speaks uprightly.* He speaks truthfully. His words are used not to disguise but to convey his meaning. He is

frank and open. He says what he means, and he means what he says. He is candid and sincere. He speaks uprightly, that is, as men say, right up and down. He uses no needless circumlocution, but says what ought to be said plainly and in straight lines. He is the man whose upright words reveal an upright heart, whose word is as good as his bond; an Israelite indeed, in whom there is no guile.

3. *He despiseth the gain of oppressions.* He is the man who would not enrich himself if he could upon the unrequited toil of the poor. He is no slaveholder. He is no apologist for slaveholding. He chooses to pay for service rendered, and to pay adequately. He is no usurer, no extortioner. He would not exalt himself by debasing or depressing another, because he loves his neighbor as himself. "*Or deceits*," says the margin, intimating that, according to the old Hebrew idea, oppression and deception were kindred vices, and sometimes expressed by the same word. A good man despises as much to take advantage of his neighbor's ignorance as of his weakness to oppress him.

4. *He shaketh his hands from holding of bribes.* A bribe is a price paid a man for violating his conscience. He will never bribe a man; he will not *be bribed*; he will never be *treasurer* to hold a bribe. He "*shaketh his hands*." His refusal is not a mere tame declination, not a mere "*I pray thee have me excused*," but he accompanies his emphatic "*No*" with such a frown of indignation as if he feared pollution from the proposal, and such a violent snapping of his fingers as if he feared the hated thing might somehow cleave to him.

Look now at his *inner life*.

1. *He stoppeth his ears from hearing of blood.* Blood is the term used here and elsewhere to signify violence and wrong, and the intimation is that he has no relish for conversation upon such topics. He does not love gossip. He never reads "*The Pirate's Own Book*" nor "*The*

Mysteries of Paris." He turns away with horror from all unnecessary details of violence and bloodshed.

Like unto this is that other remark, *He shutteth his eyes from seeing evil*. He is not looking after *sights* of evil, nor after opportunities to *do evil*; but when evil comes before him, he shuts his eyes or turns them away to fix his attention, as much as may be, upon things that are pure, and true, and lovely, and of good report. Men commonly find what they look for. He that looks for evil will have no difficulty in finding it, and he that looks for goodness and truth among men shall not look in vain.

I was conversing, as I remember, with a friend in St. John, N. B., the other day, on this very point; and he said my remark reminded him of a person who was in his store a few days before. He was a stranger, having been only three or four days in town, "and yet," said my friend, "I soon saw that he knew more about the worst places in the city than I knew, who had been here twenty-four years."

Not long since, I was talking with a man about his soul. I soon learned that he was a disbeliever, and inclined to scoff at sacred things. To some insinuation which he threw out against camp-meetings, an institution which he seemed to regard with anything but respect, I replied that I did not doubt his sincerity at all. "Life is what we make it," at camp-meeting or anywhere else. Men find what they seek. When a man tells me he has been to camp-meeting and seen nothing but evil there, I know what he has been looking for; and when another man tells me he felt, at the close of a week spent in the grove, away from his business cares, and in communion with God and his people, as if he could hardly bear to come back to earth again, *I know what he has been looking for*.

Isaiah's Good Man knows how to shut his eyes; and he knows when to do it and when to keep them open; and it is by

this exercise of a godly censorship over the senses that he guards and nourishes the inner life, retaining his interior purity in the midst of all outward corruption, and keeping strong and vigorous within his soul the spring of all holy impulses and aspirations. This is one of the great secrets of holy living. God himself is the only place of rest or of safety to his people, and therefore it is needful to turn away from all things to dwell in the secret place of his pavilion. Many of you, my brethren, know that there is an act by which the soul, at the conclusion of every labor, even in the cause of God, drops all, and goes right back to God, to find its place of lowly adoration at his feet. This is the place of strength. If the mind be left to indulge a little self-gratulation, it immediately becomes weakened by the loss of its hold on God, and of that rest and tranquillity which come of it, and therefore it is that the first few minutes after a very successful effort are often fraught with danger to the Christian laborer. "Back to the mountain" should be the motto with every one on leaving the multitude for whom we have toiled.

But it is time for us to look at the blessedness of this character.

1. *His safety*. "The place of his defence shall be the munitions of rocks." Munitions are fortifications. The rocks of Judea were natural fortifications, and to the artillery of those times quite impregnable. Quite celebrated in Bible story are the rocks Etam, Rimmon, Adullam and Engedi, as places of refuge and defence. The figure of the text, therefore, which represents the good man as in the rock is the strongest which a writer of Judea in Isaiah's time could possibly use. And such is the safety of the upright. "The place of his defence shall be the munitions of rocks." The man in the rock cannot be taken. The only way to conquer him is to starve him out. But this cannot be done, for in the cavern it rains manna perpetually, and the water

springs up there into everlasting life. "Bread shall be given him, — his waters shall be sure."

2. *His exaltation.* "He shall dwell on high." In character, such a man occupies a position exalted far above the thoughtless, worldly masses about him. His motives, his apprehensions and his prospects, are all unlike, all infinitely above theirs.

He is above their *understanding*. "The world knoweth us not, because it knew him not," — that is, for the same reason that it knew not Christ, it does not know his followers. The world can never get the key of the character of any one all devoted to God, for the reason that such a person acts from motives which the world cannot see; so that one of the sacrifices connected with such a life is the necessity of being misunderstood and misinterpreted.

But a holy man dwells on high in another and a more agreeable sense. No man so much as one wholly devoted to God will be careful to give no just cause of offence to others; yet is it true in this world that offences must needs come, and that they who will live godly in Christ Jesus shall suffer persecution. In a low state of grace how deeply do the shafts of malice wound the soul, and what anguish do they bring, — but he that really dwells on high lives substantially beyond the range of such artillery. O, 'tis sweet to dwell with God and hear the harmless thunder breaking at one's feet. Let us ever abide, my brethren, in the secret place of the tabernacle of the Most High.

3. *The felicity of the good man.* "Thine eyes shall see the King in his beauty." There is a joy in witnessing the triumph of the right. That joy is great as the contest has been severe and long, and greater as the final triumph is signal and complete, and the defeat and overthrow of the enemy utter and overwhelming.

The servants of Christ have wept and groaned in sympathy with him in the gar-

den and on the cross, and down through the centuries the contest wages hard and long between the powers of hell and the armies of the living God. The apostles and early Christians evidently thought the great rebellion would soon be crushed, but year after year and age after age go by, and still Apollyon's troops keep the field, holding the church of God in check, disputing, inch by inch, the reign of Christ, while all his servants still cry out "Thy kingdom come."

And it shall come. Slowly, too slowly, I confess, the truth makes head. Devils yield only when they must, and demonstrate all the infernal in every retreat; but all in vain; it is the fate of hell to fail. Truth is mighty. Righteousness shall cover the earth. God is a man of war. The church cannot die. Years bring her strength, but leave her young. She leavens society, she moulds constitutions, she shapes diplomacy, and she leaps forward to new situations of power amidst upheavals and revolutions. The reign of Christ draws near. The gospel shall prevail. The earth shall be subdued. Every knee shall bow, and, at the trumpet's call, the dead in Christ shall rise, and all the church on earth shall join the loud acclaim and welcome back to earth the Lord's Messiah. Then shall we see the King in his beauty, and behold with joy the overthrow of sin and Satan, and the eternal establishment of the kingdom of heaven.

"They shall behold the land that is very far off." Men ask, Where is heaven? In some sense heaven is where there is a holy heart; for, doubtless, grace and glory are essentially one in their character. It would be a great blunder to ascribe the bliss of the saints in light to the architectural beauties of their eternal dwelling-place. And yet, heaven is a place: "I go to prepare a *place* for you," said Christ. Being a place, it has locality; it is somewhere.

Astronomers say our sun, with his fam-

ily of worlds, is travelling in the heavens, and is really revolving around a great centre. Dr. Dick thinks that that great centre is only one of many, each of which has thus a system of systems revolving round him; and that all these centres of systems are in turn revolving round one vast central world, whose weight, he judges from analogy, is five hundred times greater than the sum of all these universes, and that that central world is the throne of God—the ecstatic and everlasting dwelling-place of all the good. This conception, or something indefinitely more glorious, is the true one doubtless; but still no imagination can conceive the fruitions that await us in the land of the blest.

“Forever with the Lord!

Amen!—so let it be;

Life from the dead is in that word,

’Tis immortality!

“Father, the narrow path

To that far country show,

And in the steps of Abram’s faith

Enable me to go,

“A cheerful sojourner

Where’er thou bid’st me roam,

Till, guided by thy Spirit here,

I reach my heavenly home.”

EXPERIENCE OF PRESIDENT MAHAN;

IN A LETTER TO HIS WIFE.

MY DEAR WIFE:—I now sit down to complete a design which I have long contemplated, but the accomplishment of which the providence of God has seemed hitherto to prevent. It is to give you and the children, as far as I am able, some account of the dealings of God with my own soul during the several winters in which I have been separated from you—blessed seasons, in which God has led me “into green pastures, and beside the still waters,” in which my dwelling-place has been in a “land of broad rivers and streams,” along the banks of the “river of life,” and on those everlasting hills where my “sun goes not down, neither does my

moon withdraw itself, for the Lord is my everlasting light, and the days of my mourning are ended.” As I commence writing, the waters of life rise and swell in my heart, and bear my soul upward and onward into an ocean of such calm, serene, and peaceful blessedness, that language fails when I attempt to describe what I see, and feel, and enjoy. Inspiration only furnishes language which approaches the reality—“Whom, not having seen, ye love; in whom, though now ye see him not, yet believing, we rejoice with joy unspeakable and full of glory.”

Perhaps I cannot better succeed in giving you an apprehension of the state of my mind, than by presenting some of the elements and sources of that blessedness with which I have served God and my generation these years that are past.

The first source of blessedness is conscious peace with God. To look up, with an eye of faith, into our Father’s face, with the full and sweet assurance that every controversy is fully and perfectly settled, that, like Enoch, we can now “walk with God,” and “God himself will walk with us, and dwell in us, and be our God, and we be his sons and his daughters,”—we then know the blessedness which Moses felt when God said to him, “I know thee by name, and thou hast found grace in my sight.” To have God thus present to and in the soul, with not a cloud or frown upon his smiling face,—this is the “fulness of joy” which I have had in him for months and months together. Is it a matter of wonder, then, that my “joy is full?” In the very centre of my heart

“Sits my Saviour, clothed in love,
And there my smiling God.”

Another source and element of this blessedness is the sweet “spirit of adoption, crying Abba, Father,” which God, by his Spirit, breathes into the heart. In the exercise of this spirit, the current of the thoughts, feelings, and affections, natu-

rally, sweetly, and continually, flows out in sentiments of love, gratitude, and adoration, toward God, and there they roll "in blissful fixedness about one changeless centre." In the hour of temptation, the soul spontaneously "looks to Jesus," with the peaceful assurance that his "grace will be sufficient." "In time of need," however great or small the necessity, it naturally turns to God, and "casts its cares upon him," with the full assurance that "he careth for us;" that in Christ are provisions full and free for every want; that the ear of God is open when we pray to him; that even "before we cry, he hears, and while we are speaking, he answers, Here am I. Son, daughter, what is thy petition?" To pray with the consciousness that God is thus present, that we are "speaking to him face to face, as a man speaketh to a friend," — this renders our blessedness in God so great, that the particular blessings asked for appear hardly necessary to the fulness of our joy. "This my joy is fulfilled."

Another element and source of this blessedness is, the perpetual and peaceful assurance that, in and through Christ, every real want, temporal and spiritual, may and will be supplied. Christ has promised that "they that follow him shall not want any good thing," that is, anything the possession of which would be a real blessing to them, anything necessary to the perfect fulness of their joy. To have this truth perpetually present to the mind, to feel an entire assurance that this is the actual relation which we sustain to Christ, — then we "rejoice with joy unspeakable and full of glory." Then we, "being delivered from our enemies, serve God without fear, in righteousness and holiness before him all the days of our life." This is the relation which I feel myself to sustain to Christ from day to day. While I remain here, I have no expectation or fear of wanting any good thing in time or eternity. All my interests lie secure in the hands of Christ.

"As the mountains are round about Jerusalem, so is the Lord round about his people," and I continually have the peaceful assurance that my soul dwells within that blessed circle.

Another source of this blessedness is the continued assurance that my way is so committed to the Lord, that he does and will direct my steps. "I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eye." This promise is a living reality to my mind, and I find it realized in my experience from day to day, in every time of need. When laboring in a place, up almost to the last moment when I am called to leave, I often know not where next to direct my steps. Yet, when the time comes, the providences of God invariably make the way as plain as if a voice from heaven should tell me where to go. The firm confidence I have that this will be the case preserves the mind from all care about the future, and leaves it at full liberty to expend its entire energies for Christ on the present field of labor. This state of peaceful trust, too, is itself, in the soul, a "well of water springing up into everlasting life." Then, when called to act, to know that God has heard prayer, in making the way so plain that not a shadow of doubt remains that one is walking in the very path which he has marked out, and, when pursuing that path, to be able to say, "This is the highway which God hath cast up before me," — then, indeed, "our fellowship is with the Father, and with his Son Jesus Christ." Then we "walk with God."

Another, and, I may add, one of the chief sources of this blessedness, is the continued assurance that, through the grace of God, I am one with God; that my will is lost in the divine will; that I have no will to do what God would not have me do, and that all that he would have me do I will to do. Thus "I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of

the Son of God, who loved me, and gave himself for me." This is the most blessed spot in the universe. Nothing can offend the soul when it is here. In this blessed spot Christ seems to hold my soul from day to day. In this spot, no finite object has power to disturb the deep rest of the soul in God. "God is its everlasting light, and the days of its mourning are ended." I should here mention another fact in my experience, which I owe to the grace of Christ. It is this: a state of perfect contentment, and an entire and peaceful acquiescence in the dispensations of providence, in every variety of condition. As the soul retires under the "shadow of the Almighty," no occurrence without has power to disturb it there. From that spot it looks out upon all the arrangements and movements of the surrounding universe, with this sweet spirit pervading its whole being, and that in respect to all creatures, objects, and events, "thy will be done." It then "learns, in whatever state it is, therewith to be content." Every condition is best. So it appears to the soul, and that because our heavenly Father so wills. My dear ones, I want you all to find this peaceful, blissful spot. No want unsupplied reaches the soul there. Never, it seems to me, did my soul dwell there so uninterruptedly as within a few months past. Oh that blessed gospel, which has power to hold the mind in such a state! And oh that blessed Saviour, who is the "author and finisher" of this gospel, and is himself its very substance!

Another element of this blessedness is this: an entire separation, in all my aims, purposes, and desires, from all objects but one—Christ and the interests of his kingdom. I do not know that I "covet any man's silver, or gold, or apparel;" that I have any desire for a name among men, or any wish to pursue any object, but the glory of Christ. I have the witness in my own heart that, by the cross of Christ, "I am crucified to the world, and

the world to me." In this blessed state, the soul can say, Christ is all mine. Nothing interrupts its deep blessedness in him. With what sweetness have I been able, especially during the present period of separation from you, to present my entire family as a "whole burnt-offering" to Christ, with this single desire and prayer, that we may all be entirely his; that we may be wholly separated from all that is unlike him, and have his entire image in all our hearts; and that, as a family, we may all be able to say, "For us to live is Christ." To entertain such desires and intentions is a foretaste of eternal blessedness.

I now come to speak of a source of blessedness, to the description of which, I fear, I shall be able to make but a feeble approach. It is what, for want of better language to express, I would call those open, direct, and inconceivably sweet visions, which, a great portion of the time, I have of the infinite beauty, loveliness, and ineffable glory of Jesus Christ, and of the Godhead as manifested in him. You will doubtless recollect that memorable era of my existence when I may say that I received the first full baptism of the Spirit,—a baptism in which the Sun of Righteousness shone out in cloudless light, beauty, sweetness, and glory, upon my soul. We had just retired to rest. As I laid my head upon my pillow, in a moment the vision opened upon my mind. I had an apprehension of Christ as he came out of the sepulchre after his resurrection. The work of redemption was finished, and Christ, having burst the bars of death, had come forth to present the offer of eternal life to a dying world. There was in his benign countenance such majestic sweetness and beauty, such mildness and love ineffable and infinite, and glory so divine and resplendent, and all mingled with compassion so tender for the sinner, that my heart melted in a moment. "The fountains of the great deep" of emotion were all "broken up." My bosom was

swelling and heaving with emotions to which no language could give utterance. For seven years these baptisms have been more and more frequent, till now they seem to be the dwelling-place of the soul. At one time, I would view Him, as he led the disciples out to Bethany, and then "lifted up his hands and blessed them," and then, "while he was blessing them," was taken up into heaven; at another, as he revealed himself to weeping Mary at the sepulchre, and to the two disciples at Emmaus; at another, as he met the weeping widow, and with infinite love restored her son alive from the dead; at another, as he lay, the babe of Bethlehem, and yet the God incarnate, in the arms of the aged Simeon. At another, I apprehend him as present to my soul, and apprehend him with the full and perfect consciousness that "in him I am complete," that there is not a demand of my being, in time or eternity, which he is not able, and willing, and present, to meet. At first, I seemed to view him at a distance from me, and yet, as I fixed the eye of faith upon him, approaching nearer and nearer, with a countenance infinitely benignant, and saying, "If you will fix your eye steadily upon me, I will come to you, and make my abode with you." Thus he approached nearer and nearer, till he shone upon me from every point. He is in the soul, and yet all around. These views of Christ bring such sweetness and beauty into the soul, that I have often thus described the effect to my own mind. The heart is a harp of a thousand strings, and all are unstrung and discordant by reason of sin. But Christ comes and puts every chord in tune, and then, with the fingers of infinite love, sweeping those chords, raises such notes of heavenly harmony, that the soul lies all melted with the sweetness of its own melody. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." In the study of the Bible I seem to be walking along the banks of the

"river of life;" at one time bathing in its waters, and at another plucking the fruit of that tree "which grows upon either side of the river, and the leaves of which are for the healing of the nations."

Preaching the gospel has now an entirely different influence upon my mind from what it ever had before. In former years, when preparing and delivering a discourse, my feelings would be greatly interested; but when I was done, my own cup seemed to be almost empty. Now, while preaching "the unsearchable riches of Christ," my own cup fills up and overflows continually, and I retire to rest at night with my soul afloat in a world of light, glory, peace, and blessedness, that appears boundless and infinite. When "watering others," none appear to receive so full draughts as my own soul. All the while it appears such an infinite privilege to be a servant of Jesus Christ, to do and to suffer all his righteous will. With inexpressible sweetness this passage, and others of kindred character, come home to my mind: "Unto you it is given, in behalf of Christ, not only to believe on him, but also to suffer for his sake."

Soon after I heard of the death of my mother, as I was meditating upon this event, this stanza passed with indescribable sweetness through my mind:—

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full, immortal prime,
And bloom to fade no more."

For a whole night my soul lay all dissolved with that sweet thought, without hardly closing my eyes to sleep. These sweet thoughts often flow on into my dreams, and then I sometimes hear music and singing that are perfectly unearthly. I will endeavor to give you some conception of one such scene. I was at T— two years since, amid the occurrences above described. One evening, as I retired to rest, I seemed, with infinite sweetness, to pillow my head upon the bosom of Christ. In this state, I fell asleep. I

soon thought myself in company with some ten or twelve individuals before my father's dwelling, walking with them towards the door. As we were about to enter the door, the whole scene being inconceivably peaceful, they all stopped, and commenced singing. The words and tune of each were in perfect harmony, and yet appeared undesigned, as each seemed to be singing, as it were, alone by himself. The perfect harmony seemed to be the spontaneous effect of the concurrent melody of the soul within. The words and the music were all unearthly, such as I had never conceived of before. I looked at their countenances; each one beamed with a serenity so peaceful and heavenly, that it appeared as if in each heart "hope lay asleep on the bosom of bliss," and my own soul was as peaceful as theirs. One voice rose above all the rest. I turned to see from whom it came. It was from my departed father. One line they sang which I had before heard:—

"Gently, Lord, O, gently lead us."

As they came to this, my feelings were so excited that I awoke, all dissolved in tears. When I awoke, the words and tune were distinctly in my mind. I attempted to sing them; but my voice was so coarse and harsh that the whole vanished in a moment. In thought only I remember it now. It has given me, however, such an idea of the harmony of heaven as I never conceived of before.

Such is an imperfect statement of what the Lord has done for my soul.

"Therefore praise him,
Praise the great Redeemer's name."

From what I have written, you will not suppose that my mind has always been in the same state of ecstasy. This I could not endure. But my "*peace is as a river*." Neither will you suppose that no feelings of sorrow dwell in my mind. I often weep over sinners, and over "Zion, weary, tossed with tempest, and not comforted," and as often "travail in birth" for

them. And what a privilege it is to weep with Jesus over a lost world! Such tears are inconceivably sweet. God treasures them up in his bottle. In him, however, there is perpetual rest.

Now, my dear ones, having told you the dealings of God with my own soul, permit me to say, that my heart's desire and prayer to God, from day to day, for you, is, that you may all share with me in this "fulness of joy." It is all for you. I have obtained it "by the faith of the Son of God." If you will "believe, you shall also speak." May God, of his infinite mercy, grant "that you may be strengthened with might, by his Spirit, in the inner man; that Christ may dwell in your hearts by faith; that you, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge; that you may be filled with all the fulness of God. Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

TESTIMONY OF AN AGED SAINT.

At a prayer meeting held recently, at one of our watering places, a distinguished clergyman rose and said:—

"I have twice in my life been brought very low by illness, so that I supposed myself near the eternal world. The first time, I had a great sense of the worthlessness of earthly things. Everything connected with this life seemed small—exceedingly small—and of little consequence. I did not wish to return to it, and engage again in its bustling scenes. They seemed too trivial to engage the attention of an immortal being. I longed to bid them adieu, and depart to a brighter world,

where the wicked cease from troubling and the weary are at rest.

"The second experience was quite different. I was strongly impressed with the importance and privilege of living in this world, and of doing good *even in the smallest things*. I saw that every act of life took hold on eternity — that it was a great privilege to live here that I might do something, even if it were but a small act, to advance the Redeemer's kingdom; and that no effort put forth in this direction, with reliance upon divine aid, could be lost. It appeared to me an unspeakable privilege to live here, to do anything, *however small*, to promote the glory of God and the good of man. I wished to come back to life for this purpose." The speaker added, with deep emotion, "It seemed to me that to get this deep impression was worth all the suffering of a severe illness."

How interesting are such statements of personal experience, and how much more suitable to prayer meeting than the cold exhortations we too frequently hear on such occasions.

S. J.

DARKNESS NO REASON FOR DOUBTING.

DARKNESS is a reason for doubting everything but Christ, but a reason for trusting in him, drawing near to him, and keeping close at his side. Darkness is a reason for distrusting one's self, and walking warily in prayer, and crying out for Christ's help, but certainly not a reason for unbelief. When Peter was in darkness, — nothing but darkness around him, darkness within him, and the waves opening to swallow him up, — Christ was shining, and the only light that could be seen that night was in him. It is always so. We may seem to have light in ourselves, but it may be mere ignorance and pride; or if there is real light, it is only because Christ is shining within us and upon us, and some

reflection is seen of his own light. Darkness in ourselves, and darkness around us, is no reason for doubting the light, but for believing in it, loving it, and pressing forward to it. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. While ye have the light, believe in the light, that ye may be the children of the light. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." All the real light of the world is in him, and he that followeth him shall not walk in darkness, but shall have the light of life. "Why art thou cast down, O my soul? Hope thou in God."

SWEET SAVOR.

MY dear friends, never forget it is your glorious privilege to be a chosen generation; a holy nation; a peculiar people; and a royal priesthood. Let us, then, resemble the high-priest, who, when he was anointed with that sacred unction, let the oil run down to the very hems and fringes of his garment, that even the smallest parts might shed the fragrant perfume of the sanctuary. Nevertheless, do not cultivate a fastidious delicacy towards others in making requisitions you find it so hard to comply with yourselves. Be content if, by a living faith, they cleave in sincerity to Christ our Saviour, even if their manners are rough and unpolished. Remember, though their hands be those of Esau, you will find their voices and their hearts are still belonging to Jacob.

HOLY INFLUENCE. — I think I have never been so fully convinced, as since my visit here, that Christ does indeed enable his disciples to become the salt of the earth, and to season whatsoever they come near. — *Lancelot*.

PLEASING GOD.

"The Father hath not left me alone, for I do always those things that please him."

BLESSED reason for not being left alone, and blessed security against desertion and desolation. "But Jesus Christ said this of himself." It is just the same as if he had said it of us, "for as he is, so are we in this world," or as he was, in this world, so are we, as to all great principles of obedience. If we do always the things that please the Father, we are just as sure of not being left alone as was he, the Son of God. And if we have the presence and support of the Father, we have as we need what the Son himself and the Spirit can do for us, for they are simultaneous in thought and action concerning us, as concerning the making of worlds.

We do not understand this, because there are no three persons within our scope of knowledge whose minds, though essentially the same, have the same views, the same thoughts, and the same feelings, at precisely the same time. Yet it is so with the three persons in the Godhead; and their union is such as no created beings can think to approach unto, as they cannot attain unto infinity, how much soever they may progress. Limitation is imperfection, as pertains to the intellect.

None but the persons in the Godhead can be perfectly united. How sweet must be the perfect union of the blessed Trinity. Here we get a glimpse of one feature in the eternal happiness of Father, Son, and Holy Spirit. No two of us can see alike, because neither the one nor the other can see the whole of any subject; and, as each can see only a part, we are likely to see different parts, and sure to see parts differently related. We cannot have intellectual oneness with each other, nor with Christ, even in his relation to us as God-man. But we may have a moral oneness according to his prayer for us — that

we might be one with him, and that we all might be one. Our subject of concern is how we may be sure of being able to do always those things that please the Father. How can we? By having the heart made clean. When the heart is pure, the thoughts that flow from it will be pure. God looks at the fountain, and knows what waters proceed from it, — whether pure or not, — and he knows how much to allow for the coloring they get from the channels through which they afterwards flow. He is never displeased at what is unavoidable in the human condition; just as the good parent is not displeased with the child that does the best it can, though its effort result in imperfect action. Nay, rather, he or she loves it the more for its struggling against imperfections. So the Divine Parent. Blessed thought! Our imperfections are not against us, if our hearts are right; but there is rather a reward for the sufferings that we ourselves endure on account of them, after we have done all we can to remedy them. There is the present reward of greater love toward us in that infinite heart that beats with one impulse in Father, Saviour, and Comforter. And there is to be, without doubt, a future reward for all that we suffer within ourselves, as well as from others, if we suffer it patiently according to the will of God. How many a sorrow do we feel that has its origin in our inheritance of imperfection, through a combined action of weak organs and limited and enfeebled mind. I speak of our state after we are purified. Before this, we have worse than this to bear. Before God takes perfect possession of the being, the machinery is all ajar, and just as likely to work for evil as for good, and, as it would seem, a great deal more so. No one can expect a reward for the suffering coming from this state of mind, as there is deliverance from it all the while within reach, and guilt is accumulating by the rejection of it. There is rather a reward of suffering coming for

this rejection. The longer the machinery runs destructively, the more it will cost to repair the machine itself. But it would seem unnecessary to use arguments to induce one to get into a state where one can do always those things that please God. The very idea itself is charming, to say nothing of the advantages of it. But to be never left alone — never left unguided — never left unsupported and unnourished — never left unprotected, — who does not long for this? And we are never left un comforted, while we are doing what pleases God. We may be having extreme feelings of some kind, which may turn our attention from the state of comfort in which we are held, and in this way we may be led to think that there are times when we do not feel sensibly the comfortings of the Holy Ghost. And there are times when we so much feel the need of "mighty comforts," that our ordinary state of comfort is depreciated by comparison. But these feelings do not harm us; they only lead us to draw nearer to the great Source. Let us not forget that we have all the approving and loving dispensations of the united God, if we do always those things that please the Father. Oh, who can rest without feeling sure of this?

CHEERING FROM LONDON.

PRECIOUS SEASONS.

FULLY conscious of the blessed sympathy of soul which flows from a vital union with the Lord Jesus, through "sanctification of the Spirit and belief of the truth," many a loving heart will be gladdened in hearing of the "precious seasons" vouchsafed to us in this great city. Blessed be Jesus, the cause of holiness has many faithful witnesses even here, who "cleave to their precious Redeemer with full purpose of heart." Clothed in the garments of a salvation both perfect and glorious, their hearts filled with "pure love and faith

unfeigned," they realize the blessedness of an indwelling Christ. Brought into this state of freedom from sin and self, no cloud obscures the shining of the Sun of Righteousness, "for they abide in its blessed light." We marvel not that when the hour arrives for assembling together and bearing testimony for Jesus, they should experience precious seasons. Such have I ever found awaiting me in this atmosphere of love. Most thankfully do I bear testimony to the preciousness of the meetings for the promotion of holiness, over which a dear brother in Jesus presides. Under his faithful and powerful exhibition of the "truth as it is in Jesus," many have been turned from "darkness to light, and from the power of Satan unto God." He has been greatly blessed of God in the exaltation of Jesus as a perfect Saviour, and is surrounded by many whom he has been the means of leading into the "rest of faith." The sweet influences of the Divine presence rest upon us, and, as we hear the voice of praise uplifted for Jesus, we rejoice with "joy unspeakable and full of glory." Many a consecrated spot can be pointed out as the birth-place of precious souls, who, brought under the influence of this devoted follower of the Lamb, have been drawn to the foot of the cross and become possessors of salvation. Others, having a clear evidence of their justification through faith in Jesus, under the searching power of the Word have discovered their need of a higher state of grace, even that of "entire sanctification." To them the simple way of faith, as clearly set forth by him in a tract entitled, "Is Holiness attainable in this Life?" has been sweetly revealed. Many a perplexed and anxious soul, seeking for full redemption, has been made its happy possessor by means of this precious "ray from the fountain of light." The testimonies borne to the power of Divine grace are frequent and numerous, and never fail to bring glory to Jesus. Four meetings are held weekly, which continue to be crowned

with blessing in the conversion of sinners and sanctification of believers. To them, as bringing praise to Jesus and precious seasons to thirsty souls, I would refer when opportunity offers. This blessed cause of holiness has still the Master's smile. "Oh magnify the Lord with me, and let us exalt his name together."

UNNOTICED RICHES.

WE remember to have heard, many years ago, a short story with a great moral. The story runs thus: When gold was first discovered in North Carolina, every man in the region roundabout began to look with new interest upon the rocks and the earth. An old gentleman had lived many years in a common log dwelling, the space between the logs being *daubed*—as the local term is—with mortar made of native mud. Looking one day with a careless gaze at the walls, he saw a singular scintillation here and there in the mortar; looking more closely, he discovered the shiny particles all through the mass in every cranny; a more thorough investigation revealed the astounding fact that his old log cabin was daubed with golden mortar!

The moral is longer than the story. Our hero was rich, without knowing it or appreciating it; he has become an exemplar of a great truth without any intention. Who knows how often he had sighed at life's hard task or groaned under its burdens? Who will say that he had not looked with envious eyes upon more prosperous neighbors, and indulged in ungrateful repinings at his hopeless toil and ill success in life? And all the time he owned a mine of precious metal, was master of coffers full to their utmost capacity, slept within golden walls. But his eyes were closed; he saw not the glitter of the treasure, read not his title in fee simple to the lavished wealth around him, perhaps dreamed of poverty in his golden abode.

Many there be like this unconscious Cræsus. The air is laden with mercies, yet they breathe heavily and complain of its oppressive impurity. The earth smiles with beauty and bounty, yet they perceive no comeliness in it, and murmur at its sterility. They call life bitter because they will not partake of its sweets. Their lot is hard because they would not have it otherwise. They never enjoy the smiles of fortune because they always look for its frowns. They call God a hard master because he demands labor while he promises wages. They live without grace and die without hope because they open not their eyes and their hearts to the light and the love of God.

WHAT ARE THE RESULTS OF AN OUTPOURING OF THE HOLY SPIRIT?

NOT to speak of modern revivals, what were the results on the day of Pentecost? The state of the disciples and the little Christian church, after the ascension of the Saviour, was very much like that of many sincere believers now. But mark the change on the day of Pentecost. They were filled with the Holy Ghost! they began to speak with other tongues; they continued earnest in prayer, and three thousand were added to the church of such as should be saved.

So now, if our church and our land were to experience such a glorious season, our ministers, like the apostles, would preach more earnestly and more effectually. "The pulpit would become warmed up," and the minister become a flame of fire in God's service. So it was in the case of Peter. He had often preached before to attentive congregations, but after the "baptism of fire" he preached with supernatural power, and the result was proportionate to the power exerted. Our churches and congregations would not only increase, but be characterized by a

spirit of earnest inquiry and alarm. Men and women, now sabbath-breakers and scoffers at religion, would feel themselves unconsciously drawn to the house of God, and would be forced to cry out, "What must we do to be saved?" The services of the sanctuary would become more and more impressive, and the words of the preacher pierce more keenly the hardened conscience. The house of prayer would become invested with a new solemnity, and the language of Jacob be that of every heart, "How dreadful is this place! This is none other than the house of God, and this is the very gate of heaven." Our noon-day prayer meetings and our week-evening prayer meetings would be crowded. Excuses, which now keep Christians away, would no longer be tenable; our prayers would be characterized by unwonted power and force; the conversation of Christians would be all about religion, — not about the preacher, his style, his eloquence, his excellences or defects; but as to the application of his words to their individual souls. The prophecy of Malachi would then be fulfilled, — and they "that feared the Lord spake often one to another." Every season of communion at the mercy-seat would be longed for, as the most interesting moment in life, and the most blessed season of Christian experience. The ungodly world would soon also reap the benefit of such a revival, like the skeptical, unbelieving Jews in the days of Peter. For a while, as in recent times, it might be incredulous, and characterize it as enthusiasm and fanaticism; but by and by the swelling tide of grace would reach the most abandoned sinners. Organic reformation would end in real conversion. Commercial dishonesty, reckless speculation, and political corruption, would in great measure cease. Anarchy, confusion, fraternal recrimination, threatened war and bloodshed would be averted, and the nation as a unit joined; State to State, and brother to brother, in the bonds of Christian love, go for-

ward for the improvement and enlightenment of a groaning world. The church, collectively, would feel its power. Denominationalism would be lost sight of, in so far as it hinders the spread of Bible truth, disputes about words and forms would be hushed to silence, and like a solid phalanx the church would march on to victory, and storm the citadel of Satan. The clarion note from distant lands would chord with the joyous praises of the church at home, and, uniting with the redeemed around the throne, swell the song of triumph down.

How are we to obtain such an outpouring of the Spirit? God works by means in the world of grace, as well as in the domain of nature. Just in the same way as the disciples obtained the Pentecostal baptism of fire. They expected it; they waited for it; they continued day after day, of one accord, in one place, and the result was that the Spirit came.

It is only by waiting upon God, by expecting the heaven-promised blessing, by lifting up the hands, and voice, and heart to heaven, by wrestling, struggling, and holding on to the promise, in spite of all discouragements and secret fears, that we can obtain it. If we would but sincerely expect an answer to our prayers, and think it strange if we did not receive it, and if to our prayers we added constant effort, working and praying, we should soon receive such a blessing as would far exceed our most sanguine expectations.

"SEEING HIM WHO IS INVISIBLE."

IN the gallery in Paris hangs a famous picture, by Murillo, of an old Spanish monk seated at his desk. He had begun the chronicle of his life. Death had summoned him before the work was done; but he had sought and obtained leave to return to earth and finish it. You see in

the monk's pale face a more than natural energy. Those sunken eyes looked "beyond the veil," and gleam with visions of eternity. The soul within has communed with the unseen world and beheld face to face "Him who is invisible." And the solemn task is renewed with the earnestness of one who has passed the fading scenes of time, and is absorbed in the realities beyond.

So let the record of your life be written as in the light of eternity. Look beyond, and see the unutterable things which shall soon surround you, when you stand before your Judge. Behold your endless life, your speedy departure.

ON THE NATURE AND REGULATION OF THE PROPENSIVE PRINCIPLES.

At the present time, how important are these counsels! To do and say all we ought, and yet dwell in God, in holy quiet, is our duty and blessed privilege, but by momentarily given grace only can we do it. There is hope for our country in the prayers of the pure in heart, for they see God in the sad events of these dark days.

There is another class of principles which may be considered, for a number of reasons, as coming under the general head of desires, but which are obviously different in some respects from that modification of desire which bears the name of the appetites. These principles, which, in order to distinguish them from the appetites, are denominated the propensities or propensive principles, seem to be less dependent for their existence and exercise upon the condition of the physical system than the appetites are. Removed, in some degree, from the outward senses, which are the bases of the action of the appetites, they obviously sustain a closer affinity to the higher and more important principles of our nature; and accordingly, in the general estimation which is attached

to the different parts of our mental constitution, they are regarded as holding a higher rank. Some of the principles which come under this head [for it is not necessary to enumerate them all, and still less necessary to go into a particular examination of them] are the principle of self-preservation, or the desire of continued existence; curiosity, or the desire of knowledge; sociality, or the desire of society; self-love, or the desire of happiness; the desire of esteem, and some others.

Religion can never be regarded as having taken up its abode in the heart, and as having become a permanent and paramount element of our inward being, without reaching these principles, and without checking their inordinate tendencies, and bringing them back to the original measurement of a subordinate and holy action. It is certainly not too much to say, that we are accountable to God — strictly and fully accountable — for the exercise of the social feelings; for the exercise of the principle of curiosity, or the desire of knowledge; and of other propensive principles, as well as for the indulgence of the appetites, or the exercise of any other inward act or tendency of which we are susceptible. And accordingly it cannot properly be said, in the full sense of the terms, that we live in Christ, or that "Christ liveth in us," while any of these principles retain an unsanctified influence. They do not require to be destroyed; but it is obvious that they must be made holy.

It will be perceived that these views are not entirely accordant with the sentiments which have sometimes been entertained by individuals, and even by large bodies of Christians. Many pious persons, at different periods in the history of the church, have maintained that the various propensities and affections should not merely be crucified in the true Scripture sense, namely, by being reduced from an irregular to a subordinate and holy action, but should be EXTERMINATED. In accordance with this opinion, obviously

erroneous as it is, many persons of both sexes, some of them distinguished for their learning and their rank in life, have avoided, by a permanent principle of action, everything that could please the appetites or gratify the demands of our social nature. Influenced by mistaken notions of what Christianity really requires, they have literally made their abode in the dens and caves of the earth, and may be said, with too much foundation in fact, to have rejected the society of man for the companionship of wild beasts. Ecclesiastical history is interspersed with instances of this kind, from the days of the anchorites, who macerated their bodies and uttered their solitary prayers in the deserts of Egypt, down to the present time. It is related, for instance, of Catherine of Cardonne, a pious Spanish lady of the sixteenth century, moving in the first ranks of society and well accomplished in the endowments of intellect and education, that she retired to a solitary cavern in a remote mountainous region, and spent many years in the strictest seclusion, with no adequate clothing, and with no food but what the uncultivated earth afforded. No one can read the story of the extreme privations to which she subjected herself for the purpose of a more intimate communion with God, without a mixed emotion of regret for the errors of her judgment, and of profound respect for the self-sacrificing piety of her heart. There have been many instances of this kind.

There is some reason to think that many of the class of persons to whom we have reference in these remarks placed more reliance on works than on faith. This was a great error, though a candid consideration of their lives will probably justify us in regarding it as an unintentional one. The mighty efficacy of faith, in its relation to the renovation of the human mind, seems not to have been well understood by them. And being left destitute, in a considerable degree, of the aids and consolations which so abundantly flow from that

source, they pressed the principle of consecration, which, independently of faith, becomes the imperfect and unsatisfactory principle of mere works, to its extreme limits. They deprived themselves of the necessary sleep; wore garments that inflicted constant suffering; mingled ashes with their bread; and submitted to other acts and observances of a penitential nature, either to render themselves, in their present characters, more acceptable to God, or to propitiate the divine mercy for the commission of past sins.

With feelings of entire sympathy with the sincerity which has characterized the conduct of many humble and suffering recluses, we still feel bound to say, that we do not understand the Scriptures as requiring the crucifixion of the appetites and propensities to be carried to this extent. The Scriptures require us to become Christians, but they do not require us to cease to be men. They require us to put off the "old man," which is fictitious, a perversion of good, and a "liar from the beginning;" but they do not, and could not require us to put off the "new man," which is the same, if not physically and intellectually, yet in all the attributes of the heart, with the primitive or holy man,—the man as he existed in Adam before his fall, and as he became re-existent in the stainless Saviour. But Christ, who is set before us as our example, ate and drank without sin; he recognized and discharged the duty of social intercourse without sin; and he performed the various other duties which are appropriate to human nature, in equal freedom from anything that is wrong and unholy.

And we may make a single remark here, which may tend to relieve the minds of some in relation to this subject, namely, that it is a more difficult thing, and requires more reflection and more religious principle, to regulate the appetites and propensities, than it does to destroy them. And while the work of a holy regulation is to be regarded as a more difficult work

than that of destruction, we may add, that it is undoubtedly more acceptable to God; although it is probably less calculated to attract notice and to secure celebrity. God expects us to do what he requires us to do; and to attempt to do more, or do otherwise, than he requires, can result only from a mistaken judgment, or from perverse intentions.

GEMS FROM WHEDON'S COMMENTARY.

FOR great missions the preparation is great trials.

As he who would fill a whole room with light first deposits the light in the lamp, so God, to illuminate the nations, first deposits his truth in his lamp—his chosen people.

The spirit of Christ is the spirit of martyrdom.

God's foreknowledge is antecedent to his predetermination, and is the ground of it.

When Christ gives his law, he gives a heart and a pleasure to keep that law, so that he who obeys it does as he pleases.

As the viper's nature is derived by propagation from its original parents, so man's moral nature is derived from his progenitors.

The tie of human relationship is physical and temporal; the tie to Christ is spiritual and eternal.

It is the law of God's spiritual kingdom that resistance to truth hardens the heart.

The destruction of probationary sinners would be the destruction of the probationary system.

If it require a man, on conversion, to make restitution of thousands of dollars, he obtains salvation cheaply.

A faithless church restrains the convicting and converting Spirit. Unbelief defeats omnipotence.

The doctrine that there is no higher law than wicked rulers are pleased to enact, is essential atheism.

A man is a voluntary CAUSE, and is responsible for all his voluntary and intentional EFFECTS.

Many cannot endure the excitement of prayer who are fond of the excitement of carousal.

There would be less skepticism if men's hearts were as pure as the evidences of religion are clear.

God gives no man faith wherewith to play miraculous pranks.

There are millions of rich men meaner than the meanest poverty can make them.

The religion that costs the owner nothing is probably worth about its cost.

The GOOD are not too good to need the gospel; nor the BAD so bad as to have no hope, if they will accept it.

If we love God completely, we shall perform all our duties to his creatures.

As the word of God is a great prophecy of the world to come, so he who preaches it truly prophesies.

To sacrifice our own preferences in order that our wills may be one with God's, is true resignation.

He that is wilfully barren may find himself given over to impotence.

Powers disused are powers forfeited.

The voice of nature speaks with a divine wisdom when we take God's word to interpret its language.

THE WATCHWORD.

IN one of the great rock-galleries of Gibraltar, two British soldiers had mounted guard, one at each end of the vast tunnel. One was a believing man, whose soul had found rest upon the Rock of Ages; the other was seeking rest, but had not found it.

It was midnight, and these soldiers were going their rounds, the one meditating on the blood which had brought peace to his soul, the other darkly brooding over his own disquietudes and doubt. Suddenly an officer passes, challenges the former,

and demands the watchword. "The precious blood of Christ!" called out the startled veteran, forgetting for a moment the password of the night, and uttering unconsciously the thought which was at that moment filling his soul. Next moment he corrected himself, and the officer, no doubt amazed, passed on. But the words he had spoken had rung through the gallery and entered the ears of his fellow-soldier at the other end, like a message from heaven. It seemed as if an angel had spoken, or rather as if God himself had proclaimed the good news in that still hour. "The precious blood of Christ!" Yes; that was peace! His troubled soul was now at rest. That midnight voice had spoken the good news to him, and God had carried home the message. "The precious blood of Christ!" Strange but blessed watchword, never to be forgotten! For many a day and year, no doubt, it would be the joy and rejoicing of his heart.

"THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN."

Cling to the Mighty One, Cling in thy grief;	Ps. lxxxix. 19. Heb. xii. 11.
Cling to the Holy One, He gives relief;	Hab. i. 12. Ps. cxlvi. 9.
Cling to the Gracious One, Cling in thy pain;	Ps. cxvi. 5. Ps. lv. 4.
Cling to the Faithful One, He will sustain.	1 Thess. v. 24. Ps. xxviii. 8.
Cling to the Living One, Cling in thy woe;	Heb. vii. 25. Ps. lxxxvi. 7.
Cling to the Loving One, Through all below;	1 John iv. 16. Rom. viii. 38, 39.
Cling to the Pardoning One, He speaketh peace;	Is. lv. 7. John xiv. 27.
Cling to the Healing One, Anguish shall cease.	Exod. xv. 26. Ps. cxlvii. 3.
Cling to the <i>Bleeding</i> One, Cling to his side;	1 John i. 7. John xx. 27.
Cling to the Risen One, In him abide;	Rom. vi. 9. John xv. 4.
Cling to the Coming One, Hope shall arise;	Rev. xxii. 20. Titus ii. 13.
Cling to the Reigning One, Joy lights thine eyes.	Ps. xcvi. 1. Ps. xvi. 11.

AS THOU WILT.

Go not far from me, O my Strength,
Whom all my times obey;
Take from me anything thou wilt,
But go not *thou* away;
And let the storm that does thy work
Deal with me as it may.

On thy compassion I repose,
In weakness and distress;
I will not ask for greater ease,
Lest I should love thee less.
Oh! 'tis a blessed thing for me
To *need* thy tenderness.

Thy love has many a hidden path
No outward eye can trace;
And through the darkest night my heart
Leaps to behold thy face,
And communes with thee 'mid the storm
As in a quiet place.

O Comforter of God's redeemed,
Whom the world does not see,
I wish not to avoid the flood
That casts my soul on thee.
Who would not suffer pain like mine,
To be consoled like me?

When I am feeble as a child,
And flesh and heart give way,
Then on thine everlasting strength,
With passive trust, I stay;
And the rough wind becomes a song,
And darkness shines like day.

Oh! blessed are the eyes that see
(Though silent anguish show)
The love that, in their hours of sleep,
Unthanked might come and go;
And blessed are the ears that hear,
Though kept awake by woe.

Happy are they that learn in thee,
Though patient suffering teach
The secret of enduring strength,
And praise, too deep for speech;
Peace that no pressure from without,
No strife within, can reach.

There is no death for me to fear,
For Christ, my Lord, hath died;
There is no curse in all my pain,
For he was crucified;
And it is fellowship with him
That keeps me near his side.

No suffering while it lasts is joy,
How blest soe'er it be;
Yet may the suffering child be glad
The Father's face to see;
And, oh! it is not *hard* to bear
What must be borne in thee!

It is not hard to bear, in faith,
 In thine own bosom laid,
 The trial of a soul redeemed,
 For thy rejoicing made;
 Well may the heart in patience rest
 That none can make afraid.

Deep unto deep may call, but I,
 With peaceful heart, will say,
 Thy loving-kindness has a charge
 No waves can take away;
 So let the storm that speeds me home
 Deal with me as it may.

"THERE SHALL BE NO NIGHT THERE."

THERE'S no night there!

But the day is ever bright;
 There is no need of starry ray,
 Nor moonbeam's silver light;
 No twilight shadows, gray and dim,
 Tidings of darkness bear,
 And there is heard no evening hymn —
 There's no night there!

There's no night there!

Nor need of nightly rest;
 There are no aching brows, nor eyes
 With weariness oppressed;
 No watchings of woe, when the lamp doth shed
 A feeble, fitful glare,
 Nor weary tossings on the bed —
 There's no night there!

There's no night there!

And night is the emblem of death;
 There are no gatherings round the couch
 To hear what the dying saith.
 They have conquered death who reach that shore,
 And palms of victory bear;
 The day is bright forevermore —
 There's no night there!

"I WILL TRUST IN THE COVERT OF THY WINGS."

EDITORS OF THE GUIDE: In reading the sixty-first Psalm, I was struck with the exceeding beauty of the sentiment contained in the latter clause of the fourth verse, viz., "I will trust in the covert of thy wings."

My heart, though sad when I opened the precious volume, in view of the appalling condition of our beloved country, was cheered with the blessed thought, that in the wings of Eternal Love we have a covert, where we shall be secure, "though the earth be removed," etc.

If you think the accompanying lines, prompted by the sweet passage referred to, worthy of a place in your excellent Guide, they are at your service. With high Christian regard,

Yours,

MARY D. JAMES.

ARRAYED in battle, fierce and dread,
 Myriads of cruel foes
 Their desolating influence spread,
 And fill our land with woes;
 But, lo! the great Jehovah bends,
 And o'er us his broad wings extends!

In that blest covert will we trust,
 Though all be swept away, —
 Our fondest hopes laid in the dust,
 And brightest joys decay; —
 The covert of those wings of love
 Is our sure trust, though earth remove.

Dark boding clouds now intervene,
 Yet those expanded wings
 By faith's all-piercing eye are seen;
 The glorious King of kings
 Reigns in his majesty and might,
 And will give victory to the right!

To finite vision, darker seem
 The clouds that o'er us lower;
 To mortal ken, no cheering beam
 Gilds with bright hope this hour! —
 Yet God is working, — never fear, —
 The day of our redemption's near.

Infinite wisdom, love, and power,
 Are pledged the right to bless; —
 "The wicked flourish," but the hour
 Now hastes when they shall cease
 To triumph o'er the oppressed; — God's word,
 "Let the oppressed go free," is heard!

His mandate nations must obey,
 And bow to his control;
 Princes shall own his sovereign sway,
 And soon, from pole to pole,
 The Great Eternal Power made known,
 Our ransomed world its God shall own!

"KEEP THY HEART."

SOLOMON utters grave counsel when he says, "Keep thy heart with all diligence; for out of it are the issues of life." The fountain not more certainly produces the stream than do "the issues of life" flow from the moral condition of the heart. An evil heart draws after it an evil life, as a bad tree yields indifferent fruit. Everything affecting a man's interest and welfare in the world begins with the seat of his character and the source of his actions — the heart. Bacon truly says, —

All our actions take
 Their hues from the complexion of the heart,
 As landscapes their variety from light.

A man's life, happiness, and moral power are in his heart. If wrong at the heart he is wrong everywhere. The wise man sets this question at rest when he says, "As a man thinketh in his heart, so is he." The stream cannot rise above its fountain; the fruit cannot be better than the tree yielding it. If this be so, how important that we keep the heart with all diligence.

Keep thy heart! To keep the heart is to fortify and guard it — is to make it invincible to the assaults of our spiritual adversaries. "The heart is deceitful above all things, and desperately wicked;" therefore it is always the point of attack to the enemy. If it be not fortified by grace it may be carried by assault; if it be not properly guarded it may be taken by strategy. Our foe always adapts his means, like a wary foe, to the end proposed; and that heart is safe from capture only that is not "ignorant of his devices," but is prepared for him whether he comes as a roaring lion or as an angel of light.

Keep thy heart with all diligence, or, as some render it, "above all keepings." Whatever else you fail to keep, keep thy heart. Stay it on God and keep it stayed upon him. Keep thy heart with more diligence than you keep your money, or any other secondary interest. Recollect, out of your heart are the issues of your life. You are to be happy or miserable in time and in eternity just as you attend to this solemn duty. Then keep thy heart above all keepings. Guard all the avenues by which the enemy may approach it; make it by prayer and faith strong in God and in the power of his might; and then may you rest assured that all that ennoble man in this life and enriches him in the next will be your portion.

If we could see the end as God does, we should see that every event is for the believer. When we get to the haven, we shall see that every wind was wafting us to glory.

DIRECTIONS FOR THE ATTAINMENT OF HOLINESS.

What is the first direction you would give to a person seeking holiness?

Endeavor to get a clear and distinct view of the blessing promised. What is it? The extermination of sin from the soul — *simple purity* — FREEDOM FROM SIN. It consists in the destruction and removal of sin, and the renewal of the soul in the image of God, so that the *fountain of thought, affection, desire and impulse is pure.*

What is the second direction you would give?

Come to a *firm and decided resolution* to seek until you obtain the victory — *a pure heart.* You must have a resolution which will not cower when the knife is put to the heart to amputate its idols. Your purpose must be *settled, decided, unflinching, and unconquerable.* "The day of the Lord is near in the valley of *decision.*" None but an *invincible* resolution will answer.

What is the third direction you would give?

Endeavor to *feel* your need of it. If you have but little or no sense of need, you will assuredly make no progress. The feeling that is required is represented by the sensations of *hunger and thirst.* Our Saviour says, "Blessed are they which do *hunger and thirst after righteousness.*" Your efforts in seeking holiness will be likely to harmonize with the strength of your desires. The necessary feelings of penitence, self-abasement, and of strong desire for holiness, may be secured by *prayer, searching the Scriptures, meditation, and self-examination.*

What is the fourth direction you would give?

Make an *entire consecration* of yourself to God — your soul, your body, your time, your talents, your influence, and *your all* — a complete assignment of *all* to Christ. Search and surrender, and re-search and

surrender again, until you get every vestige of self upon the altar of consecration. There is no sanctification without *entire consecration*. Consecration, which is your work (with helping grace), is not sanctification, but it invariably precedes it, and ever afterward accompanies it. Sanctification, which is God's work, invariably follows consecration, and must ever abide with it as the *sin-consuming* and *soul-keeping energy*. Entire consecration and entire sanctification, *our work* and *God's work*, must be joined together.

You must consecrate yourself in *detail*, and get every *item* upon the altar. In order to grasp the *whole*, you must take in the *items*. Take a complete inventory of your all, and sign it over to Jesus for value received. The consecration must be perfect before the offering will be received. God will have a thorough work, and purity will never be given or retained but on condition of *entire, universal, unconditional abandonment of all sin*, and *acceptance and approval of all the will of God*.

What is the only and the proximate condition of sanctification?

Faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith is the only condition of sanctification, and God always saves the moment true faith is exercised. You ask, "Believe what?"

1. *Believe* that God has *promised* it in the Holy Scriptures.
2. *Believe* what God hath promised he is *able* to perform.
3. *Believe* that he is *able* and *willing* to do it now.
4. *Believe* that he *doth* it.

If you are earnestly seeking holiness, will you examine yourself thoroughly by the following interrogations?

1. Do I properly understand the *nature* of holiness?
2. Do I clearly *see*, properly *feel* my *inbred sin* and consequent need of holiness?
3. Am I *willing*, *anxious*, and *resolved* to obtain it?
4. Am I willing to give up all to God, —

self, family, property, reputation, time, talents, everything, — to be his, used for him, and never withheld or taken from him?

5. Do I believe he is *able* to sanctify me?

6. Do I believe he is *willing* to sanctify me?

7. Do I believe he has *promised* to sanctify me?

8. Do I believe that, having promised, he is able and willing to do it now, on condition of my faith?

9. Do I then, seeing all this, believe that he *now* will do it — *now*, this moment?

10. Am I *now* committing all, and *trusting* in the *present* tense? If you are, it is done! O that God may aid your trembling faith, and give you the victory this moment!

Mr. Wesley says, "The voice of God to your soul is, *Believe* and be *saved*. *Faith* is the *condition*, and the *only condition*, of sanctification — *exactly as it is in justification*. No man is sanctified till he believes; every man, when he believes, is sanctified."

Will you give Mr. Wesley's views of the faith that sanctifies?

"But what is that faith whereby we are sanctified, saved from sin, and perfected in love? This faith is a divine evidence or conviction —

"1. That God hath *promised* this sanctification in the Holy Scriptures.

"2. It is a divine evidence or conviction that what God hath promised he is *able* to perform.

"3. It is a divine evidence or conviction that he is *able* and *willing* to do it *now*.

"4. To this confidence, that God is *able* and *willing* to sanctify us *now*, there needs to be added one thing more — a divine evidence or conviction that he *doth* it."

What do you mean by a distinct and naked faith?

By a *simple* faith is meant *taking God at his word* without REASONING; and by

naked faith is meant, faith independent of all feeling, and stripped of every other dependence but CHRIST ALONE. The holy Fletcher says, a naked faith is "a faith, independent of all feelings, in a naked promise; bringing nothing with you but a careless, distracted, tossed, hardened heart — just such a heart as you have got now." Lady Maxwell describes it thus: "I have often acted faith for sanctification, in the absence of all feeling; and it has always diffused an indescribable sweetness through my soul."

Mr. Fletcher illustrates it in the following way: "As when you reckon with your creditor or with your host, and as, when you have paid all, you reckon yourselves free, so now reckon with God. Jesus has paid all; and he hath paid for thee — hath purchased thy pardon and holiness. Therefore, it is now God's command, 'Reckon thyself dead unto sin;' and thou art alive unto God from this hour. O, begin, begin to reckon now; fear not; believe, BELIEVE, BELIEVE; and continue to believe every moment. So shalt thou continue free; for it is retained, as it is received, by faith alone."

What should naked faith for a present blessing be based on?

Upon the fact —

1. That provision for its bestowment has been made.
2. That God has clearly promised it.
3. That it is consistent with the will of God that you should now receive it.
4. That you now answer the conditions upon which the promise is suspended.

May I come to Christ now, just as I am?

Yes, precious soul, this very moment. May the Lord help you. You can make yourself no better. We cannot save ourselves in part before coming to Christ. Tears, groanings, resolutions, and lamentations will make us no better or more worthy. "Now is the day of salvation;" now is the time you should believe. It is wrong not to believe. Say, Here, Lord, I will, I do believe; thou hast said now;

now let it be. And now rest your soul on the all-atoning merit of Jesus.

"If you tarry till you're better,
You will never come at all."

"All the fitness he requireth
Is to feel your need of him."

Is there a distinction between entire consecration and entire sanctification?

There is. The work of entire consecration belongs to us; the work of entire sanctification belongs to God. Entire consecration is offering our all a complete sacrifice to God; entire sanctification is entire consecration, accompanied by the sin-consuming power of the Holy Ghost. We may be entirely consecrated, without being entirely sanctified. Sanctification includes entire consecration; but entire consecration does not necessarily include entire sanctification; it precedes and accompanies it.

What is the difference between the consecration previous to conversion and that previous to entire sanctification?

They are essentially the same, both involving complete submission to God up to the present light of the soul; but, while in principle they are the same, that which precedes entire sanctification is made with a fuller and deeper sense of the import of perfect submission to God. The penitent, seeking pardon, consecrates himself to the full extent of his discovery of truth and duty. The believer, seeking purity, renews this consecration, in view of the revelations which increasing light, time, and the word of God have made of his moral deficiency.

Is any certain standard of conviction or feeling given in the Bible as necessary in seeking holiness?

The Bible presents no particular standard of feeling to which all must come. It presents a clear standard of action and of purity but not of feeling. Our temperaments will have much to do with our feelings; hence the folly of measuring ourselves by others, in regard to feeling. It is not necessary that all should have the

same conviction, or the same amount of feeling, in order to seek either *justification* or *sanctification*. All must be brought, not to the same degree of *emotion*, but to entire *submission* to God, to the *terms* of salvation, and the *consequences* that may follow. We should never place too much dependence upon the mere matter of feeling. All the feelings which God requires are such as naturally and necessarily exist in connection with constant and entire consecration of every power and energy to the service of God. Those mistake exceedingly who make direct efforts to produce feelings or emotions otherwise than those which naturally arise in the faithful discharge of duty. As to convictions, I suppose that to believe in the doctrine of sanctification, and at the same time to know that you have not experienced it, and need it, is all that is necessary. Certainly this is all that is necessary to commence seeking it; then, if deeper convictions are necessary, they will be given in the improvement of present convictions. The object of *conviction* is to lead to *action*. "Knowledge is conviction;" and a clear perception of duty is all that a *rational* being should ask.

Do not deep convictions for holiness sometimes obscure, for the time being, the light of present justification?

Doubtless this is often the case. It commonly happens that a Christian who begins earnestly to seek full salvation soon comes to the conclusion that he really has much less grace than he thought he had. Sometimes the soul, seeking holiness, will cast his confidence away altogether, and conclude he was deceived, and had never been born again. This is an error, and should be carefully guarded against. It is often the case that such find so much sin remaining in them, and the corruptions of their hearts are made so apparent by being restrained and opposed, that they do not perceive the evidence of the grace they have received.

Are the convictions of a believer, seeking

holiness, the same as those of a sinner seeking pardon?

They are materially different from those felt by the unpardoned sinner. They are convictions of inward *depravity*, and not of *guilt*. They produce *pain*, but not *condemnation*. Bishop Hedding says, "Though the Christian does not feel guilty for this depravity, as he would do if he had voluntarily broken the law of God, yet he is often grieved, and afflicted, and reproved at a sight of this sinfulness of his nature." Mr. Wesley says, "The repentance consequent upon justification is widely different from that which is antecedent to it. This implies no *guilt*, no sense of *condemnation*, no consciousness of the *wrath of God*. It does not suppose any doubt of the favor of God, or any 'fear that hath torment.' It is properly a conviction, wrought by the Holy Ghost, of the *sin* which still remains in our heart; of the *carnal mind*, which 'does still remain (as our church speaks) even in them that are regenerate,' although it does no longer *reign*; it has not now *dominion* over them."

What are the usual exercises of the mind of a believer in seeking holiness?

They are directly the reverse of what many suppose. The process is a *humbling*, *sifting*, *searching*, *crucifying* one. When the believer begins to pray for holiness, instead of receiving at once a stream of bright, sweet, heavenly fire and glory, the soul begins to see more and more of its own *vileness*, *deformity*, and *inward corruption*. God makes to the soul a more clear and painful discovery of remaining *impurity*. The soul has no more sin now than it had before, but is becoming more thoroughly acquainted with itself. It has now a more clear view of the tendency in itself to evil, and of the fact that it is shut up to the grace of God for help. Hence it is that, when a believer begins to pray for purity, he appears to himself to grow worse and worse. Repenting believer, hold on; *pray and believe through*. This may be a necessary process. "Blessed are they that

mourn, for they shall be comforted." "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Is it important that prayer should be definite and discriminating in seeking holiness?

All indefiniteness is evidently in the way of seeking purity. We seldom get special blessings by indefinite prayers. Let the blessing desired be matter of distinct and intense thought, and, separated from everything else, let it be asked for.

We have ample authority in divine revelation for definiteness in prayer. David, who longed for inward purity, prayed, "Create in me a clean heart, O God, and renew a right spirit within me." The Saviour prayed, "Sanctify them through thy truth." The apostle prays, "The very God of peace sanctify you wholly," &c. These are specific prayers for the blessing of entire sanctification. Why should you not ask for the very blessing you need and desire? Why pray at random? When you want one thing of your fellow-men, you do not ask for another, nor for everything. The very thing asked for is what you may expect to obtain. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!"

Dr. George Peck says, "We must fix our attention upon this one object. This must be everything to us. For the time, the hell we would be delivered from must be the hell of inbred sin; and the heaven we would obtain, the heaven of loving God alone."

Should a clear evidence of justification precede the seeking of entire sanctification?

This should usually be the case; but there may be some exceptions, as in those persons who have lost their justification by refusing to seek holiness. We think such persons, in some instances, may regain the light of justification in connection with their entire sanctification. But God's usual order is, first, the light of justifica-

tion, and then the work of entire sanctification.

Many, we fear, who commence seeking entire sanctification in a backslidden state, on being blessed, conclude they are in the possession of perfect love, when, in fact, they are only reclaimed from a backslidden state. Such often bring reproach upon the cause of holiness. It is very desirable to start out in the clear light of regeneration and justification to seek for the Canaan of perfect love.

THY WILL BE DONE.

OLD Betty was very poor and sold matches for a living. She was converted late in life, and felt that she had a great debt of gratitude to pay to her precious Saviour, and but a little time to pay it in. She was, therefore, very active in doing good, visiting the sick, collecting money for the poor and for the heathen, giving something to those who were poorer than herself, and speaking to every one, where she had an opportunity, a word for Jesus. If she had but one talent, she would not bury that in the earth, but use it in his service. "The love of Christ constrained her." She believed, and therefore spoke. How many under similar circumstances would plead that they had no influence, they could do nothing, they were too poor or ignorant to do any good. Not so with old Betty. She had tasted of the goodness of the Lord, and she must tell others what a rich feast she had found and bid them come.

One day, while engaged in her active duties, she took cold, and was laid up with rheumatism and a severe cough. For many months she was confined to her bed, and unable to do anything for herself or others. An aged minister visited her while in this condition, and asked her if it was not very hard to be laid aside from active duty, and how she was enabled to bear her long confinement so patiently.

"Not at all hard, sir, not at all," said old Betty. "When I was well I used to hear the Lord say to me, day by day, 'Betty, go here; Betty, go there; Betty, do this; Betty, do that;' and I used to do it, as well as I could; and now I hear him saying every day, '*Betty, lie still and cough.*'"

What profound philosophy as well as devoted piety did this answer evince. It is foolish as well as wicked to rebel against the allotments of Providence. It is like the eagle beating its breast against the iron bars of its cage until it falls down all bleeding and exhausted. It does no good, but much harm. We cannot change our condition by murmuring at it, but we can make ourselves and all around us very miserable. God knows where we can do most for him, and he puts us in that *very place* that is best for us and for all. It is a hard trial, one of the hardest no doubt, for an active and devoted servant of Christ to be rendered unfit for work. But we are very unwise to murmur at it. Those who are deprived of the privilege of laboring for Christ may suffer for him, and by their suffering in a Christian spirit do more good than they could in any other way. "The dairyman's daughter" did a far nobler work for Christ by suffering upon her couch than if she had possessed perfect health. She might have been a good milkmaid, and know how to make fine butter and cheese, and been a faithful daughter and sister and church-member; but who would ever have heard of her beyond her little circle? But from her sick-bed her feeble voice has gone out through all the earth, and her words to the ends of the world. She ~~was~~ preaching in the language of almost every civilized nation. She little thought at the time of the greatness of the work she was doing. *No one ever does who is doing a great work.* She simply did her duty, and suffered meekly and humbly and cheerfully for her precious Saviour all that he saw fit to lay upon her. She lost her will in the divine

will; and this is the secret of happiness and usefulness.

"Not my will, but thine, O God, be done," was the utterance of the happiest and most useful being who ever trod the earth in human form, and it came from the deepest darkness of sorrow, and was the incense of a crushed and bleeding heart. The more we resemble him the happier we shall be, and the more good we shall do. When our wills perfectly harmonize with the divine will, — when we can *feel* as well as *say* "thy will be done on earth as it is in heaven," — then nothing can disturb us. Everything will please us because it is the ordering of our Heavenly Father.

Dr. Payson wrote, near the close of his life: "O what a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished. I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain."

SABBATH HOURS.

"The Sabbath morn —

The village bells — the shepherd's voice, —
These oft have found my heart forlorn,
And always bid that heart rejoice.

Go, man of pleasure, strike thy lyre,
Of broken Sabbaths sing the charms;
Ours be the prophet's car of fire
That bears us to a Father's arms."

AMONG the most pleasing reminiscences of my childhood, which memory brings out from the treasury of the past, are the still, calm Sabbaths spent beneath the dear old homestead, whose hallowed hours were accepted as so much lent us from heaven, to be employed not in receiving visitors or reading light literature, or even in attiring ourselves in our Sunday clothes and going to church, but as a brief rest between the

cares of life, a standpoint from which to look over at the blessed country beyond.

When not employed in the more public services of the sanctuary, the Bible was read verse-about, or, following Pilgrim on his journey, grandfather would explain to us its meaning; and then, old and young all joined in singing Coronation, or Old Hundred, or some of the old tunes so popular in those days.

The influence of those early Sabbaths clings to me with tenacity, and their memory is precious. I cannot now take up a book on the Sabbath which treats of secular things without feeling in my heart that I commit a sin. We are commanded to set apart only one day out of seven, and yet how little of that even are we willing to devote to the Lord. Our thoughts and words, instead of being employed on sacred themes, are too frequently engrossed with politics, the crops, the neighbors we see at church, or any other topic but the one which should engage us in its short hours. What a record do these misspent hours bear to eternity!

To the Christian, Sabbath hours are full of blessedness; the soul looks out then from her earthly cage, and sees with longing eyes the near approach of an eternal Sabbath, never to be desecrated by sin. In the harmonious peal of the church bells, the voice of God calls her to devote herself afresh to his service, and gain a foretaste of heaven. On this day the troubles, cares and perplexities of life should be laid aside, and the soul gain strength for a renewal of the conflict.

Is it not sad to know that in this day of gospel light, and in a country abounding with churches, there are many who never enter the doors of the sacred edifice, who spend the Sabbath as a day appointed for pleasure and self-indulgence? Oh! fatal error, — a subject for repentance on a bed of death, where things must be seen not as we wish, but as they are. What would such not give then to recall those misspent hours? They cannot excuse them-

selves on the ground of ignorance or lack of opportunity. Even nature, in her voiceless eloquence, teaches of God.

"Were I, O God, in churchless lands remaining,
Far from the voice of pulpit and divines,
Still would I find in flowers of thy ordaining
Priests, sermons, shrines."

Some one has said that we should "carry with us a great deal of the Sabbath into the week, and none of the week into the Sabbath." The former can never be done without a proper regard for the latter. If we embrace the occasion to acquire the spirit becoming the Sabbath we shall feel its influence in the bustling and busy cares of the ensuing week.

"If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and gird thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

"Remember the Sabbath day to keep it holy."

LETTER FROM MRS. PALMER.

The following private letter to Mrs. Lankford will be read with interest by Mrs. Palmer's numerous friends. Still, "in labors more abundant," she is detained on the other side of the water. While, with others, we should rejoice at her return, we would do nothing to draw her from a field where success is so eminently attending her labor.

PORTADOWN, IRELAND, }
August 2d, 1862.

DEAR SISTER SARAH:—Your last came to hand a few days ago. We were then at Enniskillen. The camp meeting was gloriously owned of God in the sanctification of believers and the conversion of sinners. The secretary told me that in all he believed about five hundred and

fifty had sought and obtained either justifying or sanctifying grace. We scarcely had a service but from twenty to fifty were forward as seekers. We remained a week after the close of the camp meeting. The mayor of the town and some other prominent persons, who had not given their hearty assent to the camp meeting, desired that we should remain and hold meetings in the Town Hall. We did so, and the matter proved to be eminently of God. Meetings were held at seven o'clock in the morning, and at midday, and at seven in the evening. After the addresses in the evening, seekers of salvation were invited to an adjoining room, while the prayer meeting service was still going on in the large hall. From thirty to forty might be seen night after night bowed at the penitent forms, some seeking pardon, others the blessing of holiness. This was surely an amazing scene in a room which had been so often devoted to balls and noisy debates. Said the man who had long acted as hall-keeper, "Never has there been the like of this in the Town Hall before." He seemed to be delighted, and said he wished the meetings might continue. A curious thing occurred on finishing up our week's service in the Town Hall. We had our last service on Saturday evening. The hall was taken for a public concert on Monday evening. The person who was to give the concert had doubtless given instructions that the large placards which had announced the revival services in the hall should all be covered with his own announcing the singing of foolish songs. At first sight it seemed as if the servants of sin had performed quite an achievement in this; but lo! right under their bills were the words, in large letters, "FRIEND, IS YOUR SOUL SAVED?" This was the last line on the bill announcing the religious services of the week just closed, which had been largely attended; and how fitting, in view of the change proposed, that the solemn question should be asked, "Friend, is your soul saved?"

We left Enniskillen on Monday of last week, but the meetings were so eminently owned of God in the salvation of souls, that they were removed to the Wesleyan chapel, and are still going on. Young Mr. Hall, whose Conference station is at Toronto, Canada, is here on a visit. He, with Mr. Graves, whom Miss A. will remember, are still going on with the services, and much good is being done.

We are now endeavoring to be answerable to special services in Portadown. The Wesleyans have a beautiful large chapel here, and during the great revival of three years since many were added to the Lord. And now the God of all grace is again pouring out his Spirit. From twenty to thirty are nightly surrounding the altar, some seeking pardon, others purity. We did not intend remaining over a week, but it seems impossible to leave. We have engaged to go to Londonderry next week, after which, if able, we stand engaged to go to Dublin, in answer to invitations many times repeated. But I have been laboring under a severe cold for many days. Dr. P. took his turn, and I am now taking mine. If we wait to get done our work here, I know not when we shall return.

While I write I suppose you are attending the Boston camp meeting. Oh, what a work there is to do, and how few disposed to do it. How sad the state of our country! Surely it is a time of trouble. We are pleading with unutterable longings that all our dear ones may be safely gathered. If we were with them, we would love to sing the hymn commencing with,

"How happy are the little flock," &c.

EXPOSITION OF ECCL. VII. 20.

THIS text reads as follows: "There is not a just man upon earth, that doeth good, and sinneth not." So far as the special point now had in view is concerned, the parenthetic reading of 1 Kings viii. 46, "For there is no man that sinneth

not," is exactly parallel to this; so that what explains the one will correspondingly explain the other.

How then are we to understand the first-named passage? The wise man certainly could not intend to affirm that there is no man living who does not *knowingly* and *wilfully* sin against God. He could not so intend, because such a declaration would be in direct opposition to other parts of the sacred volume. Of the hero of Uz it is affirmed, Job i. 1, that "he was a perfect and upright man, and one that feared God, and eschewed" — avoided, kept away from, did not commit — "evil." "He that committeth sin is of the devil." . . . "Whosoever is born of God doth not commit sin," 1 John iii. 8, 9. "Mark the perfect man, and behold the upright." Psalm xxxvii. 37.

Now the text in question must be so explained as to harmonize with these and other kindred passages. Understood in either one of the three following ways, it is perfectly consistent with them: —

1. It may mean that there is none so righteous as not to have a sinful nature; thus agreeing with St. Paul where he says, Rom. iii. 23, "For all have sinned, and come short of the glory of God." In this sense, "there is none righteous, no, not one;" "we have turned every one to his own way."

2. The text may be understood as simply asserting man's peccability; that is to say, that none is so holy that he *may* not sin. "And sinneth not" does not, indeed, do justice to the Hebrew. *Yekhetau* is not in the present tense, and should rather be rendered, and *may* not, or *shall* not sin. *Yekhetau* has been so rendered by our translators, elsewhere, in a multitude of instances. As examples, see the following places: 1 Sam. ii. 25; 2 Chron. vi. 22; Lev. v. 1; 1 Kings viii. 46.

3. Or, finally, the text may mean that, if we have reference to the strict letter of the law, — the Adamic law, or law of

works, — there is none that doth not sin. Mr. Wesley never used the phrase *sinless perfection*, and never could use it consistently with his views of the divine law. If man is contemplated apart from God's remedial scheme, the scheme of the gospel, freedom from sin is utterly out of the question.

But what are the reflections suggested by the passage under consideration, thus understood?

1. That man is a fallen being. This conclusion is inevitable, whichsoever of the above constructions we may choose to adopt.

2. In order to salvation we need an atonement. "The law made nothing perfect, but the bringing in of a better hope did." "Without shedding of blood is no remission" of sin. "Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." The most perfect of human kind has need to say, —

"Every moment, Lord, I need
The merits of thy death."

3. The best of us has nothing of which to boast. "By grace are ye saved through faith, and that not of yourselves; it" — that is, this salvation — "is the gift of God." "Where is boasting then? It is excluded. By what law? — of works? Nay; but by the law of faith." The last stone in the temple of human salvation is to be brought forth with shoutings, "Grace, grace unto it." All of the redeemed out of every kindred, and nation, and people, and tongue, under the whole heavens, shall join in the universal chorus, the all-absorbing doxology, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father, to him be glory and dominion forever and ever. Amen."